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The Annunciation

By Roger van der Weyden

(Courtesy of the Metropolitan Museum of Art)

The Holy Cross Magazine

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1954

What Is It?

BY THE RIGHT REVEREND ROBERT ERSKINE CAMPBELL, O.H.C.

Dombey and Son we remember Captain Cuttle, with his genuine brass hat, and the watch which kept such remarkable time. Just set it forward an hour or two in the morning and evening, and no one could dispute its accuracy. This sounds comical to us in these days of precision time pieces, but it is solid evidence for a century or more ago. Watches were elaborate affairs, carefully made mechanical works of art. But they usually did keep good time.

And I as Christians have been created by a mighty God. We have been created for a purpose, and that purpose is to abide with Him, to keep time with Him. We are not slaves, for our Creator has made us human beings and has granted us free will, to share with Him with all our mind, strength and life. But unfortunately through our sloth and self-love we have perverted and therefore hindered our service, which means of course we need some adjusting if we are to perform that service which is perfect free-freedom from error and sin.

adjusting is possible for us, even as for any fine clock. The clock has

weights or springs to make it go, and what is known as the "escape movement" which makes the "tick-tock" noise, and regulates the speed. So, while some enthusiasts may want to leap into heaven with a bound, there are others who lag. The fact is of course that we have within us both tendencies. We really want to hurry on to our end, the vision of God, yet we find that the burdens of life seem to slow us down.

Thus the spiritual problem before us is just how to regulate our lives. With varying success some try one method, others another. The early ascetics in the Egyptian desert fasted, worked and prayed. St. Simon Stylites lived for years on the top of a lofty pillar. Others, too numerous to mention, retired to lonely islands or caves in the mountains. St. Francis of Assisi found Christ in his brethren and made the world his cloister. In modern days there exists a marked tendency to ignore the examples and spiritual victories won by countless saints. In their zeal for progress men imagine that nothing is to be learned from history. We are reminded that we live in a new world;

antiquity has no lessons for us. We cannot have laid upon us the dead hand of the past. We must live our own lives our own way.

That we live in a machine age we all know. It is necessary to remember though that there are many things machines cannot do. Who has ever heard of a truth-box, or a humble airplane? Or a purity-motor, or a pious refrigerator? Truth and humility, love and devotion cannot be manufactured. They cannot be weighed, measured or bought. Machines can not produce moral and spiritual qualities. These are the gift of God.

Now our Lord is generous. Each of us receives much more than he deserves day by day. Food, shelter, clothing; friends and benefactors; joy and pain are some of His blessings. From His infinite treasures He brings them. In His love He bestows them. But we—are we grateful at all? Or are we bigger and better models of Oliver Twist pleading for more porridge, devoid of gratitude for what we have received already? Poor little Oliver was half starved and had never been taught nice manners. Surely that excuse can not be ours. We do know better.

What we must do is, in a modern phrase, "to get organized." That means discipline as well as gratitude and devotion. Discipline, mind you, cannot be packaged, bought or sold. It is the daily training we must take

upon ourselves. Our earnest desire must be to use our talents to best advantage. God's rich gifts must be used to suit His plan, ours. It reminds us of a really brilliant seminary student some years ago who came to Hebrew class one morning not prepared. When called upon to recite he could only utter zeros. The young man had gambled on past performance—and lost. Bright he was always, but on this particular day undisciplined in his studies.

To many of us in this era of so-called progressive education and juvenile delinquency, of a comfortable gospel and half-empty churches, of rapid transit and full insane asylums there seems to be no answer. There is an answer. It is God's solution coming to us through His Church. It is written plainly in Holy Scripture. It is the witness of the Saints. It is for you and for

Our first step, to quote the late I. Gregory Dix, will be "to tidy up." This means bathing ourselves, setting our lives in order. The accumulated filth of years must be washed away. Follow what the Bible tells us: examine conscience, confess the wrongdoing. It is an unpleasant and messy and time-consuming. But it is necessary, for there is no other way to get started. "If we say that we have no sin we deceive ourselves," says St. John in his first epistle. Remember too, there is no substitute for confession. Bright little thoughts like "Day by day in every way I am getting better and better," or "Now I am at one with the infinite" cannot suffice. Clean up, tidy up we must. But if we fail in this, perhaps you know what happens.

With many Episcopalians the season of Lent is to be mentioned in hushed whispers only, like funerals, or insanity in the family. No parties for six weeks? No shopping. No cigarettes or candy? What a frigging deprivation. Such attitude displays a fundamental misunderstanding of the Church's purpose. If abstinence makes us feel badly it must be a sign that we need to curb our appetites a bit. Recruits in the army may not shirk the rigors of basic training. But they must take it, for without it they cannot



"HE SEEKETH THAT WHICH IS LOST."

ers. The Christian should be glad to bare himself fully for battle if victory is won.

One point further to notice is that fast and abstinence need not be counted as gods of gloom. They should encourage us to rise up with joy. If we know what is good for us, we shall be glad to enter upon the "refresher courses" in the School of Freedom. Truths neglected or forgotten are brought to mind. "O well is thee and happy art thou be," sings the Psalmist. With hands clean and heart pure we discipline ourselves. We train ourselves, not for the purpose of being uncomfortable or disagreeable. We assume this exercise in order to keep step with God's time as we march onward in the path of salvation.

What it all means of course is to learn to discern what is harmful, what is evil. It trains us to accept God's laws generously and fully. Our natural desires are too corrupt, our wills too badly warped, to accomplish anything by ourselves. Our Lord tells us, "Take my yoke upon you and learn of me." The yoke as such is horrible. But His cross, His discipline, His training are most salutary.

It is astounding yet true that one reason we meet such difficulty in prayer is that we have not been faithfully exercising control over our whims and appetites. We do have that. Sleep is necessary, as well as physical exercise. Unless we are morons we cannot use our minds. But how can anyone pray when stuffed with food or tired from slumber? No Christian would say that he has no need to speak to God, or to listen to Him. Over indulgence in food, or failure to control our physical needs, can easily wreck both faith and morals.

It will be wise therefore, if we wish to continue in the fellowship and doctrine of the Apostles to ask ourselves some serious questions. Do I eat more than I need; drink in excess; waste time or money in idle pleasures? Am I courteous on the road, in the store, or at home? How do I dress? Am I modest, respectful at all times? What of honesty and truthfulness; fits of temper and foul speech; giving to charity and attendance at church services?



OUR LORD—RUSSIAN ICON

These are but the beginning of possible questions. As we have intimated before, they are serious. God gives us the means to clean up, to tidy up. God supplies us with not merely the desire to be good. He has set the sacraments in His Church to make us holy. That holiness is our eternal destiny. Holiness is not merely an absence of sin. It means peace with God, peace with ourselves. It indicates surely that we have gained control over our appetites. The body no longer rules over the soul.

Never let a man think that he can dally with sin safely. What is wrong for one is wrong for all. Our faith as well as our moral code comes from heaven. They are given to show us the way back thither, to help and encourage us in life's pilgrimage. Almighty God is neither an oriental despot nor an ugly ogre. He sets at our command all we need. It is for all of us. It applies to our whole life. None is excused.

"Be strong in the Lord and in the power of His might," urges St. Paul. Gain that strength by learning to say NO to all that defiles or cheapens us. Learn to say YES to all God's plans and directions. Thus we keep time with the Infinite. Thus we accomplish perfectly His loving plan for us. We then enjoy a regulated life. "Thou, O God, hast made us for Thyself," writes St. Augustine in his Confessions, "and our hearts are restless till they rest in Thee."

Episodes In The Passion

BY ALAN WHITTEMORE, O.H.C.

TRAVELERS are still shown the Garden of Gethsemane, a short distance from Jerusalem; across the book Kidron and near the road to Olivet. Edersheim reminds us that its present olive trees, though ancient, cannot have been there in the time of Christ; because "all trees in that valley were hewn down in the Roman siege," which took place half a century later. But the present olives may well have sprung from the roots or kernels of those whose gnarled branches intercepted the brilliance of the paschal full-moon; leaving Jesus in the deep shadow. Light and darkness—darkness and light; the battle still rages in your soul and mine. We are certain of winning it if we stick with Christ. But He had, in the first place, alone to win the victory.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, 'Sit ye here, while I go and pray yonder.'

"And He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, 'My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.'

"And he went a little further, and fell on his face, and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.'

Way back at the beginning of the ministry Satan had striven to turn aside the human will of Jesus. On that first tremendous occasion, the Tempter had tried the method of allurements—the offer of food, of preternatural power, of dominion over man—but he had failed ignominiously. Those temptations had been real enough, yet Jesus had overcome them with relative facility.

But now it is different. Satan brings into play his strongest weapon; no longer allurements, but terror. And this time the tension is so absolute that Christ's sweat "was as it

were great drops of blood falling down to the ground."

Despite the steady abominable strain, however, His will does not waver. The evangelists tell us that, again and again, He repeats the same prayer, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Far from diminishing His will from the Father's, increasing pressure had just the opposite effect, "and being in an agony he prayed more earnestly."

I said, a moment ago, that Jesus was called upon to encounter terror. But I said it with great hesitation. What really went on in the depths of His human consciousness must all but elude us. For marked differences between our case and His. Ours are small. Our experiences and capacities are the very limited experiences and capacities of the average man. Jesus is the most gigantic figure in history. Again, we are sinners. He was "without sin." But above and beyond all such considerations is the fact that our inmost "persons," or selves, are created; whereas the Self, or Center, of His human experience is one of the three stupendous Centers of the Divine Being, which we, in our child's language, call "The Father, The Son, and The Holy Ghost." No one can dogmatize about the precise relationship between our Lord's finite and created, human mind, on the one hand, and His divine omniscience, on the other. In any word, though we know that He is not only God but man and that His manhood is absolutely genuine, we cannot explore the depths of so great and perfect a manhood and a manhood which is in naked contact with Deity. Let us remember this as we consider ourselves what were the contents of this dreadful "cup" from which Jesus shrunk with such agony. At best, our answer must be woefully weak, and tentative.

"O my Father, if it be possible, let this cup pass from me." Undoubtedly that included the physical torment which

foresaw so plainly; scourging, crucifixion and bodily death. Still more appalling than these have been the humiliation of it all; that, in the presence of His mother. The sight of her anguish and that of His friends, along with the prospect of the rejection of many of them, would have weighed heavily upon Him; and that the multitude which had hailed Him would now turn against Him for His blood. One of the bitterest enemies of all would have been the treachery of His close friend, Judas, and the late spiritual collapse.

But, terrible as all this is, I think we all feel that there must have been, within that agony, something quite different and something unimaginably more terrible.

After all, Jesus did not now for the first time foresee those calamities which we have just enumerated. He had foreseen them from the beginning and had prepared His disciples by speaking of them. Moreover, he faced them with calmness; as, indeed, the apostles have walked calmly in the prospect of disaster and death.

Obviously, there was something more in that cup, over and above the sort of things we have mentioned—something preternatural—uncanny—something belonging to the powers of Darkness—which caused the impenetrable innocence of the All-Holy One to reel on the ground before that dreadful thing. The sin of the world, the sin of the world, the sin of the world; my foul and cowardice, and lust, and pride; your sin and the sin of a myriad others, were in that cup.

Behold the Lamb of God, which taketh away the sin of the world." For God, St. John says, "hath made him to be sin for us, who knew no sin;" "made him to *be* sin," remaining utterly sinless.

O my Father, if this cup may not pass from me except I drink it, thy will be done." Repeatedly, at deeper and deeper depths of His sacred humanity, Jesus accepted that cup to the full. "Not as I will, but as thou wilt." "Nevertheless not my will, but thine be done."

There is the essence of all real prayer—

the union of our wills with God. So long as we are honestly striving to do God's will, all our actions *are* prayer; all our actions, down to sweeping a cell, or licking an envelope. On the other hand, one might *say* a dozen forms of prayer, a hundred offices, without an iota of real prayer. That would be possible.

Consider two things more.

First, behold how the utter conformity of Jesus' will to the Father's was rewarded. ". . . there appeared an angel unto him from heaven, strengthening him." And He rose from His prayer, so powerful, so calm, so majestic that the very soldiers who came to arrest Him shrank back from Him, stumbling against the roots of the trees; and, as St. John says, falling to the ground. When we have accepted down to the very core of our souls God's will for us, the shrink-

Devoutly Kneeling

BY ANNE TROTT TALMAGE

XIV

AND THE GLORY

With radiance and splendor on that
first

Glad Christmas night the angels hovered near

The earth and from exalted lips there burst

That greatest song that still our hearts may hear

Today of peace on earth, good will to men

And glory, glory, to our God on high.
The shepherds heard and were afraid,
and then

They followed from afar 'til they came
nigh

The place where Jesus was. We too feel
awe

Within us if we try to penetrate
The brilliance that surrounds our God.

We draw

Within our too imperfect selves to wait
His cleansing touch, and pray that we
may give

More glory to Him in the way we live.

and the febleness vanish. We go forward to meet our circumstances calmly and well.

Secondly, since our dear Lord has accepted your sinfulness, cannot you accept it, too, for love of Him? Cannot you be more patient with your ugly burden of selfishness and spiritual squalor?

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood."

"And they said, 'What is that to us? See thou to that.'

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

The scene is the headquarters of Satan. We should not be surprised to find them in the Temple. No walls of church or monastery, as we know to our cost, keep out "the power of darkness."

But Satan's lieutenants are held together only so long as their selfish, individual interests co-incide. When the chief priests had wanted to capture Jesus secretly, apart from the protection of the enthusiastic multitude, they had been glad enough to traffic with Judas. But Judas finds that bonds soon break which are tied by selfish motives, whether of mere natural affection, or of a common enmity. If our so-called "friendships" with others are steeped in criticism of those about us, if they are exclusive and tend to shut others out, they are not real friendships at all, and little is required to shatter them. Let one of the partners become bored with his companion, or infatuated with some other person, or let his own interests and ambitions be at stake, and he promptly disowns his allegiance, "What is that to us?" say the chief priests to Judas: "See thou to that."

This is a practical and important matter, this difference between genuine love and a "particular friendship." The difference is plain enough, in all conscience. Nevertheless, people sometimes get confused. For example, a religious may say in confession, "I love another member of the community

too much." That is nonsense. You cannot love anyone too much, provided it is *real* love and not a counterfeit. We must learn to tell them apart. Genuine love flows from the heart of God and is always subject to His holy will. It is exercised for His sight and has for its particular end, so much our own gratification and pleasure as the highest good of the loved one. Therefore if I really love my friend I shall be willing to correct or oppose him on occasion, if it be for his good; and this, even at the risk of losing his friendship.

But the most especial mark of real love is that it is expansive. It reaches out to include not only our boon companions but every one else with whom we come in contact, and this *without exception*. We shall not, of course, feel equally drawn to all. Indeed, there may be one or more of our acquaintances toward whom we do not feel drawn at all. But real love scoffs at feeling. It sees in every man it meets a heart which is capable, like one's own, of joy or sorrow, laughter or tears, love or bitter loneliness. Above all, it sees in every man that it meets a soul for which Jesus died.

Thus, although real love may have close and special friends, its affection toward them is like an exercise-ground wherein it develops the power of opening its heart to every comer.

Counterfeit love does not flow from God nor is it consecrated by submission to God's will. Moreover (though I may be unconsciously conscious of the fact) the real object of counterfeit love is not my friend but myself. I find him pleasant. I enjoy being with him. He flatters me. But the final and telling symptom of counterfeit love is that it builds a circle around my intimates and myself and strives to keep others out; it derides and belittles them.

In a word, real love is expansive and inclusive. Counterfeit love, "Particular friendship," is exclusive.

Of course, few if any friendships, in this life, are wholly genuine or wholly counterfeit. There is apt to be something good in the worst of them and at least some selfishness in the best. For just this reason



ECCE HOMO

ld be on guard. If we feel a special ad-
tion or affection toward someone, we
t lift that person, and our affection for
again and again up to God. According
ow we handle our friendships, they will
oach one or the other of the two oppo-
poles; an unwholesome, dangerous,
ed corporation on the one hand; or a
fruitful fellowship on the other. Real
dship—strong, generous, and true—is
of God's grandest gifts.
udas hanged himself.

lways remember that that was his great
not that he betrayed our Lord but that,

having betrayed Him, he hanged himself.

What would have happened, do you think, if instead of committing suicide, Judas had sought out our Lord? Presumably he could have done so. He could have stationed himself in one of the narrow streets along which the procession to Calvary must pass. If necessary, he could then have cried out to Jesus, "Jesus, Master, I'm sorry."

But I don't believe that he would have had to utter a word. Those wonderful eyes would have found him in the crowd. And what, do you suppose, would Judas have seen in those eyes? Not anger, we know—

not even gentle rebuke—but *joy*, sheer loving joy. What difference the betrayal, what difference the carping, critical thoughts that have been in Judas' heart these many months? Judas, my Judas, has come back to me.

Ah, there is the point. Judas knows well enough what he will see if he looks into Jesus' eyes. If he looks, he will be compelled to capitulate, to surrender himself to such incredible love. But Judas will *not* surrender himself, even to God. He will not agree to be loved so.

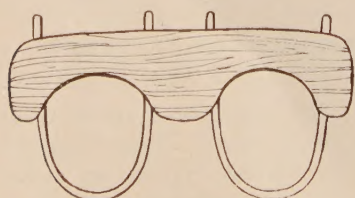
What is the good news of "the Gospel?" Is it that power is given us to become good men? Yes, that is part of the good news. But by far the greater part is that, whether we are bad or good, *God loves us*. In truth, we are all bad, we are all sinners. We all, like Judas, have betrayed our Lord, again and again; and for much less, sometimes, than thirty pieces of silver. But, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Shall we hasten to the road to Calvary, and cry out to Him, now, before it is too late: "Jesus, I'm sorry?"

A seat of state has been set for the Roman Governor "in a place that is called the Pavement, but in the Hebrew, Gabbatha." On His throne, presumably at one side of the courtyard, and lifted high above the heads of the populace, sits Pontius Pilate, representative of Caesar.

About him are his aides and lieutenants,



"TAKE MY YOKE UPON YOU, AND LEARN OF ME."

his servants and his guards, the power and panoply of imperial Rome.

At the foot of the steps leading down from the throne stands a Peasant. He has friends or followers with Him. He is alone. Yet Pilate is afraid of Him. "Pilate therefore said unto Him, 'Art thou a king the Jews sayest that I am king.'" "

What words can suggest the wonder and the mystery of it! Here is a man solitary and defenseless—bound, accused, and on trial. Yet, on that first Good Friday and nineteen centuries since, it is He who dominates the scene; He, not Pilate, whom we recognize as Judge.

All along, from that moment last night when He stepped forth to meet His captives and they fell back before Him in awe, it is His majesty which rules events. He tells His disciples to put up their swords, and He tells the soldiers to "let these go their way." He detains His guards in order that he may touch and heal the wounds of the high priest's servant.

Nor was it different in the presence of the Jewish authorities themselves. Quiet through every indignity and danger, Jesus reigns. Struck by one of the officers with the palm of his hand, Jesus, calmly chides him. "If I have spoken evil, bear witness of it; but if well, why smitest thou me?" "And the high priest arose, and said unto him, 'Answerest thou nothing? What is it which these witness against thee?' Jesus held his peace."

However, it was the law among the Jews that, if the high priest commanded a person to answer "in the name of the living God," he was bound to obey. So the high priest said to Jesus, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Instantly Jesus answered, "I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

Now the Romans did not allow the Jews to inflict capital punishment. That power and privilege was reserved for the Romans themselves. Therefore, although the Jewish Council had condemned Jesus as worthy

for blasphemy, they had to pocket pride and seek ratification of the sentence from their hated conquerors. That is how we now see Jesus standing before Pilate. And Pilate is afraid. There is something mysterious about this Stranger which makes it all but impossible to meet His eye. Only the fellow would speak, would say anything, *anything*, in self-defense; but Pilate answered him to never a word; in such a way that the governor marvelled greatly." It is the same where the soldiers have done their will with Him. They strip Him to the skin; then bid him bend over a post, while they fasten His wrists to the bottom of the cross on the far side. His back thus exposed, He receives the full force of the Roman scourges, heavily weighted with the customary pieces of metal.

After that is finished, and after Pilate has just delivered Jesus to the soldiers to be crucified, they take Him first to the barracks to make sport of Him. They strip Him and put on Him a scarlet robe. On His head they clasp a circlet of sharp thorns; and they thrust in His hand a silly reed for a scepter. They blind-fold Him, they make sport of Him, they strike Him with rough hands, they spit upon His face.

And yet how is it possible? What mystery here?—through the awful flogging, the kicking and spitting, though He is bereft of every human dignity, still He is the King. He rules.

Many years ago, Father Sill was asked to address the convicts of a great prison. On his way to the auditorium, the Warden warned him. "Don't be upset Father, by the things the men will make. We do our best to keep them quiet, but there is always a lot of that shuffle their feet and cough." Instantly, Father Sill resolved to forget the speech which he had carefully prepared. Instead, simply and quietly, he told the story of the Passion. Not a sound could be heard throughout the entire hall.

What is the secret? I suppose that the heart of any tragedy—anything, especially about physical torture and death—is more apt than most things to hold our attention. But that, certainly, is not the whole

of it. It is only the smallest part of it. It is not to hear a mere story of tragic suffering that people all over America will be packing the churches on Good Friday; and that they like those men in the prison, will sit breathlessly silent to listen. It is a strange, inexplicable something within and beneath the suffering—a something in Jesus Himself.—If we could say what that something is, we could say what God is.

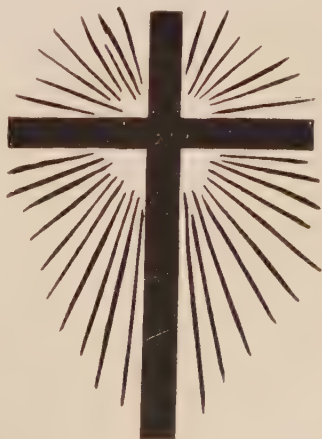
Light and darkness; darkness and light; it is the extraordinary *chiara-scuvo* of the Cross. "And the light shineth in darkness; and the darkness comprehended it not."

All through the darkness of the Passion, we shall see that light; not less, but more, brilliant as we approach the end. As He stays fixed to His Cross, His body hanging forward from the nails, the ugly wreath tangled in His hair, His face disfigured with blood, dirt, and the spittle of the soldiers, it will more than ever be true that He reigns over the world. "Lord, remember me" the thief will say to Him, "when thou comest into thy *kingdom*."

Even His act of dying will not obscure that supernatural radiance. The centurion in charge of the execution, doubtless has seen many men die, some of them bravely, on the battlefield. But never has he beheld a death like this. "Truly," he will exclaim, when it is over—"Truly this man was the Son of God."

Think how mighty a King this is, whom you have chosen to follow.

(To be continued)



Belief and Action

BY SHIRLEY C. HUGHSON, O.H.C.

THE Christian life consists not only in believing but in doing. Believing is only a state of mind: and to be effective a state of mind has to be translated into action. Conduct as well as belief is necessary to the perfection of the life in Christ. But it is always to be remembered that conduct depends on belief. There are those who say that it matters little what a man believes provided his actions are righteous. The old deistic poet, Alexander Pope, wrote a line which is often quoted,—“His creed cannot be wrong whose life is right.” Never was there a more thoughtless and erroneous principle laid down. All human history, in things secular as well as things religious, shows that human beings always act upon their beliefs.

We can test this in the simplest way. If a merchant believes that a certain course of business action will add to his fortune, he will follow that course; if he believes it will prove financially disastrous, he will carefully avoid it. If a man believes that his friend is faithful and loyal, he will trust him with the most sacred things of his life and interests; if he believes him to be false he will trust him with nothing. Each one of us can think of a score of illustrations regarding the common things of everyday life, which will prove the truth that men ordinarily act according to their faith.

If this is true in secular things, it is equally true in things sacred and religious. It is a principle which operates in relation to God and His revelation as truly as it does in our ordinary relations with our fellow-men. If I know the truth about God and firmly believe it, I will govern my actions accordingly; I will regulate my relations with Him according to my knowledge and belief.

It is the recognition of this natural principle which has impelled the Church in all ages to insist upon Christian people having and holding fast to a right belief. Our Lord laid down this principle when He

set forth the charter of the Church. “He that believeth and is baptized shall be saved. He did not expect men, or ask them to submit to the saving Sacrament of Baptism which they would become members of His kingdom, until they were first given the opportunity of knowing and believing. Their acceptance of His service was to be the result of this belief, and once they believed, it was taken for granted that their course of conduct would be inevitable. In other words, the whole system of the preaching and acceptance of the Gospel involved the operation of the natural principle that men act according to their belief.

Our course of life, our service to God and to our fellowmen, should be continually tested by this principle. I call God my Father whenever in the recitation of the Creed I declare the articles of my faith. When I say the Lord's Prayer I address Him “Our Father.” I declare repeatedly that this is my belief. Do I habitually act upon this belief?

If I really believe that God is my Father, do I show my faith by my works? In order to do this, I must accord Him the honor due unto a father. The dutiful son is careful never to do anything which will bring the name of his father into disrepute. A son goes from home out into the world, and when men observe his way of living, they estimate the character of the father by the conduct of the son. “This boy could not have had a proper bringing-up, or he would not have fallen into such evil courses,” men say concerning the young man who has gone wrong, and thus is the father's name dishonoured by the sin of the son.

In like manner do men speak of those who fail to live up to the belief which they as Christians profess. How often does the world, when it sees the course of action of one who calls himself a Christian, say, “That is the religion of Christ, I want to know of it;” and thus is the Name of God brought into disrepute.



OUR LORD IN THE WILDERNESS

By Moretto da Brescia

(Courtesy of the Metropolitan Museum of Art)

came by those who address him as "Our
er."

gain, if we believe that He is our Fa-
we must show our faith by trusting
as such. Difficulties arise, our plans
rong, disaster seems impending. Under
conditions what would we expect of a
g and faithful child? Would he not go to
ing father in whom he really believed
his troubles, and trust in him to put
right? On a dark road would he not
his hand in the father's hand, and walk
onfidently and without fear? Few more
tiful things are manifested in human life
the unlimited confidence that a little
has in the ability and will of its father
ttle all its cares and difficulties. It was
characteristic of the child which our
l had in mind when He said, "Except
e converted and become as little children

ye shall not enter into the kingdom of
heaven."

If we really believe in Him, surely there
must constantly recur to our minds the fre-
quent and unqualified promises which He
has made to us, and upon these promises we
shall find no great difficulty in acting. To
Israel of old He said, "As thy days, so shall
thy strength be;" and again, "My presence
shall go with thee, and I will give thee rest,"
"As a father pitieth his own children, so is
the Lord merciful unto them that fear Him,"
and we have our Lord's pledge, "Lo, I am
with you alway even unto the end of the
world."

This testimony of God regarding his love
and perpetual care for His children is set
forth in passages without number. One has
only to glance cursorily through the psalms,
the prophets, the Gospels, to realize how

continually He is recalling to the hearts of His people the truth concerning His never ceasing love, His solicitude for their welfare. It would be a profitable spiritual exercise for us to make a list of many such passages, and commit them to memory, to be recalled and repeated for the dissipation of doubt, and the reassuring of our hearts in times of stress and anxiety. Few things would so fortify our faith and help us to act practically and definitely upon the belief which we profess.

Holy Scripture not only gives us the promises upon which we are to base our confident and wholehearted faith in God, but it also records for our encouragement the fulfilment of the pledges of the divine love. Few men in history have lived lives of greater change and chance and peril than King David, but it was he who at the end of his tumultuous career could write the great psalm of perfect assurance which he concludes with the eloquent acknowledgement of the goodness and mercy which had followed him all the days of his life.

Again, it was out of his many actual experiences that he learned to rebuke and encourage his troubled and anxious soul when it failed to live up to its belief in the loving kindness of God: "Why art thou so heavy, O my soul, and why art thou so dis-

quieted within me? Put thy trust in God, I will yet give Him thanks, which is help of my countenance and my God."

Nor do we have to go back to the experience and testimony of the saints in a past to find our justification for trust in our heavenly Father to the utmost; we have only to look back upon our own experience to see the folly and unreasonableness of allowing our trust in Him whom we profess to believe to fail. How often have we been filled with apprehension and painful anticipation of coming disaster, and it did not happen. Oft-times it has seemed inevitable, and we held our breath, as it were, waiting for the stroke that did not fall. Many times have we prayed for deliverance from some dreaded thing, for ourselves or others, and ere we had time to look about us the snare was broken and we were delivered. We put our trust in God, and He did not fail us; and then, instead of treasuring grateful memories of His goodness, we went our way and forgot what manner of Father He is. For this reason, instead of living a serene flow of experiences which would testify our faith, and give us sure ground for acting daily upon our belief in Him as a tender Father, it is too often a succession of anxieties, full of solicitude, and of that weakness which he exposes to all the sad fact of the want of faith in Him in whom we make our daily profession of belief.

It would be folly to deny that life holds much of trouble for even the most fortunate. It was not altogether pessimism that made Eliphaz exclaim, "Man is born unto trouble, as the sparks fly upward." But those who live life whole, those who have the strength of character to await the final issue with patience, have learned to know the reason of the faith that is in them; to know from their own experience that the hand of a strong and loving Father guides all the affairs of life. "Sorrow may endure for a night, but joy cometh in the morning."

We profess our faith in Him: we say, "I believe in God the Father Almighty;" and we cry continually to "Our Father." Let us build upon our faith. Let us put our trust in Him, and we shall never be confounded.



SAINT GREGORY THE GREAT

The Environment of the Reformation

By Sydney Atkinson, O. H. C.

GEOGRAPHY

The last feature of the pre-Reformation period to be mentioned because of its influence on men's thinking and because of its throwing open within one century undreamed-of vistas before men's eyes, was the sudden widening of geographical knowledge. Up until the time of Marco Polo's travels to the Orient around 1300, the world to Europeans consisted of the land around the Mediterranean. In the thirteenth and fourteenth centuries a flourishing trade was carried on with eastern countries and many commodities, such as spices, which had once been luxuries, were now deemed essentials. However, with the gradual throttling of these trade routes by the Ottoman Turks, and the depredations culminated in the Fall of Constantinople in 1453, it was obvious that something would have to be done about the fact that Europe was much too divided to make a united attack on the Turk. In fact, she felt all her troubles just to keep him from coming west of Vienna.

They had already seen the youthful Portuguese Prince Henry looking out across the horizon of the Sahara from Ceuta in 1415, wondering what lay beyond. He was on fire with the idea of sailing down the west coast of Africa. Where? To the land of the mythical Prester John who held sway over a Christian kingdom, some said in the heart of Asia, some said in the heart of Africa. To the mysterious Timbuktu, about which news had reached Europeans through Arab traders. Around the southern end of Africa to India and the Indies once more? The possibilities were exciting; the difficulties seemed insurmountable. Henry went back to Portugal and opened up an amazing settlement at Sagres. Here he gathered cartographers, master ship builders, sailors, and other kind of person who could aid him in his life's endeavor. He put navigation on a scientific basis. It was not long before he had his ships going out on the new ven-

ture, cautiously nosing their way down the strange Atlantic coast. Many were the superstitions connected with that wild sea, so uncertain compared with the Mediterranean. Henry had to threaten his captains with dismissal if they came back again to tell him that they had failed to round the dreaded Cape Bojador, the farthest point Europeans had reached. Beyond that lay unknown perils. Finally, in 1434, Gil Eannes passed the dreaded point and was able to return to tell the tale. This encouraged others, so that soon the sandy shores were passed and the verdant lands of the Sudan reached. In 1461, the year after Henry's death, Pedro de Sintra got as far as the shores of what is now Liberia. It was not until 1488, however, that the Cape of Good Hope was first rounded by Bartholomew Diaz. Exploration languished for a while until the epoch-making voyage of Columbus stirred the Portuguese up to new action. In 1498, Vasco da Gama finally reached India via the south African route.

Whereas Henry the Navigator had thought in terms of going south to reach the east, a Genoese, Christopher Columbus, who believed the world to be round, wanted to try going west to reach the east. He needed money, ships and men, and these were hard to come by in the late 1400's. Finally he was able to transfer some of his own enthusiasm to Queen Isabella of Spain. Granada had fallen only early in 1492 and the country was in a great turmoil. Columbus' application to the Spanish queen has been likened, by one writer, to a request by Admiral Byrd to President Lincoln during the Civil War to finance and man an Antarctic expedition. The fact that Columbus reached America instead of China is known by all.

However, the subsequent entanglements concerning America and Africa are often lost sight of. For some time the Portuguese, to whose lot by Alexander VI's Line of Demarcation it had fallen, thought of Africa

as merely a stepping stone to eastern Asia. However, the desire to know more about the interior never died out and some of these early Portuguese explorers, especially the missionaries, may have succeeded in penetrating the unknown hinterland of Africa to quite an extent. In a curious way, some first-hand information of the interior, including the fabled Timbuktu, was added to European knowledge by way of the papal court.

A young Moor by the name of Al Hassn Ibn Muhammad was born in Granada shortly before it was captured by the Spanish. The boy's parents then carried him across to Africa and he seems to have received a good education. He often hired himself out as a chief's clerk. In 1513 he accompanied his uncle through the Sudan, as the latter was sent on a diplomatic mis-

sion by the Sultan of Fez to Askia the Great, the ruler of Timbuktu. A few years later, in 1521, as the young man was sailing along the coastal waters of the Mediterranean, his ship was attacked by Christian corsairs and he was captured as a slave. Seeing that their captive was a man of promising appearance and some education, his owners sent him as a gift to the reigning pontiff, Leo X. That patron of learning was delighted with his young slave and had him freed. The Pope urged him to write up his travels and, when the young Moor decided to accept Christianity, Giovanni de Medici acted as his godfather and bestowed his own names upon him. Thus it is that the young writer is known to posterity as Leo Africanus. He stayed some 20 years in Rome, writing his book in Arabic and then translating it into Italian. It had an enthusiastic reception and was translated into many European languages. For the first time Europeans had an eye-witness account of the Niger valley and of Timbuktu. Leo painted a glowing picture of the adobe capital of the Sudan, telling of its great mosque, palace and library. This served to whet the appetite of African explorers. It is strange that Leo states that the River Niger flows westward! So it is that many later maps show it joining up with the Senegal or Gambia. As far as is known, Leo Africanus eventually returned to Africa and died there in 1552 in the faith of his fathers.



THE ANNUNCIATION
Flemish, XV Century

(Courtesy of the Metropolitan Museum of Art)

One of the most important single factors influencing European economy stemmed from the new explorations and the Pope's Line of Demarcation. The Spanish forced the Indians in America to work in the mines as slaves. But partly because of the great number of deaths resulting from harsh treatment and partly because of the American Indian's pride which made many of them prefer suicide to slavery, a new source of labor had to be found. Naturally Africans were suggested as they were used to work in the tropics. But Africa was Portugal's territory. So an agreement was made between the Spanish and the Portuguese for the shipment of African slaves over to the American colonies.

Thus began the terrible slave trade which was to go on for 300 years. Spain gained great wealth as a result of the exploitation of the American mines and plantations. Of course, after the Reformation, when Protestant Europe did not care where the slaves drew Lines of Demarcation, all nations took part in the transport of "Black Gold." It is impossible to evaluate properly the total effect of the African and American discoveries and their subsequent developments. Men had to readjust all their ideas about the earth and that must have been an unsettling business.

The 16th Century opened just before the Reformation took place on a world seething with new ideas, movements, experiences; men must have felt it was only a be-

ginning. The confining shackles of stereotyped thinking had given way to new freedom. Men questioned; wanted to learn more. And they more and more openly criticized what they did not like or approve of—and religion was to be no exception.

We too have the feeling of great things to come. We are still building on many of the discoveries of the last century and still we go on to more new things. Of course, the comparison between the 16th and 20th Centuries has often been made. But, it is a vain hope that, instead of having anarchy and fragmentation of society and religion as happened in the 16th Century, we might not have re-integration of society and reunion of the Christian bodies? At least the desire and the trend are being manifested.

Lent

BY GEORGE HERBERT

Come, deare feast of Lent: who loves not thee,
Loves not Temperance, or Authoritie,
But is compos'd of passion.
Scriptures bid us *fast*; the Church says,
now:
To thy Mother what thou wouldst allow
To ev'ry Corporation.

A humble soul compos'd of love and fear,
Lies at home, and layes the burden there,
When doctrines disagree:
Says, in things which use hath justly got,
A scandall to the Church, and not
The Church is so to me.

The Christians should be glad of an occasion
To use their temperance, seeking no evasion,
When good is seasonable;
Lesse Authoritie, which should increase
Obligation in us, make it lesse,
And Power it self disable.

Provides the cleannesse of sweet abstinence,
Black thoughts and motions at small expence,
A face not fearing light:
Whereas in fulness there are sluttish fumes,
Vire exhalations, and dishonest rheumes,
Revenging the delight.

Then those same pendant profits, which the
spring
And Easter intimate, enlarge the thing,
And goodnesse of the deed.
Neither ought other mens abuse of Lent
Spoil the good use; left by that argument
We forfeit all our Creed.

It's true, we cannot reach Christs fortieth
day;
Yet to go part of that religious way
Is better than to rest:
We cannot reach our Saviours puritie;
Yet are we bid, "*Be holy ev'n as he.*"
In both let's do our best.

Who goeth in the way which Christ hath
gone,
Is much more sure to meet with him, than
one
That travelleth by-ways.
Perhaps my God, though he be farre before,
May turn, and take me by the hand, and
more,
May strengthen my decayes.

Yet, Lord, instruct us to improve our fast
By starving sinne and taking such repast
As may our faults controll:
That ev'ry man may revell at his doore,
Not in his parlour; banquetting the poore,
And among those his soul.

Five Minute Sermon

BY BROTHER JAMES, O.H.C.

MARCH is a bleak month in most parts of our country, for the snow has melted and the ground is bare and the trees are barren. It is a somewhat bleak month in the Church, too, as the altars are vested in penitential violet and we are in the midst of our Lenten fast. It is possible, however, to have fine weather for a day or two during March and, in like manner, for two days during the month the Lenten violet is laid aside and the Church is decked in festive white. The feast of St. Joseph, the foster-father of our Lord, is kept on March 19th and the feast of the Annunciation of the Blessed Virgin Mary is celebrated on the 25th. Joy, not penitence, is the keynote of these feasts—the *Gloria in Excelsis* is sung once more as the Church offers worship to God in thanksgiving for the two who were of such importance in the Incarnation of His Son: Mary, the Mother of Jesus, and St. Joseph, her most chaste spouse. On these days the Passion and Cross of Jesus recede into the background of our thoughts and we look to those who were so close and so dear to our blessed Lord during the years He lived in Nazareth “and was subject unto them.”

St. Luke is the evangelist who tells us of the Virgin's part in the Incarnation. All of us are familiar with his account of the Annunciation, of the angel greeting the maid of Nazareth and telling her that God has chosen her to be the Mother of His Son. Her reply is familiar, too, for after a moment of surprised hesitation, Mary said, “Be it unto me according to thy word.” Mary renders complete obedience, making it possible for her to become the Mother of the Incarnate God. The Second Person of the Eternal Trinity is made very man of the substance of her body by the overshadowing of the Holy Ghost. Although she consented, it must never be forgotten that it was possible for Mary to have rejected the privilege offered. God would never have compelled her ac-

ceptance and it disagrees with our sense of the fitness of things that the Incarnate should have had an unbelieving and unwilling mother. Had Mary rejected the angel's message no doubt another maiden would have been found to make the necessary consent. God, in His infinite love for His children, has a particular purpose for each and every one. Each of us has a definite response of love to make to His love for us, which only we can make. He does not compel us, however, and it lies within our power to say “no” to Him. We are not forced against our will. He asks our loving correspondence with His divine purpose, which is made known to us by varying means and by a variety of ways. He asks us to be “workers together with Him” in the state of life to which He pleases to call us. It is possible for us, as it was for the Virgin, to refuse this correspondence with His purpose. But we are never to be so foolish as to think that we can thereby thwart the divine purpose. Another will do what we are unwilling to do, to be what we refuse to be, to cooperate where we choose to rebel. God does not desire the conformity of a passive robot, but the selfless, willing cooperation of men and women who have no other desire than to be conformed more and more to what He desires of them. In the gospel accounts we read of those who withheld their response to the calls of our Lord and the refusal of the rich young man came immediately to our minds. Our Lord, seeing what he lacked and loving him, invited the rich young man to become one of His followers. The young man went away sorrowful, refusing to make the necessary surrender. We look at him disappearing from the pages of history to return to his riches as he left Jesus Christ, his true destiny, go on without him. The Virgin herself would not be honored today as the Queen of Saints had she withheld her consent to Gabriel's message and we would not even know her name. To give consent, to permit God to do with us as He wills, is our part. It is only by so doing

we find perfect satisfaction for our deepest yearnings and come to possess the reward which is the reward of those who yield themselves to God for His purpose. St. Leo, in one of his sermons on the Incarnation, says this so well, for he asks, "But what is our peace with God, except to say 'I will do what He commands and 'I will not do what He forbids?'" The Virgin sets us an example of the obedience we should render when we come to a knowledge, in one way or another as God reveals it to us, of what God in His love, has prepared for us.

St. Joseph is the first Evangelist, St. Matthew, tells us of St. Joseph's part in the Incarnation. He was chosen of God to protect the Virgin from scandal and to be the guardian of the Holy Child during His helpless years. St. Joseph's position, while inferior to that of the blessed Mother, is equally important. Like her, Joseph, too, had to respond to God's call, thus making possible the taking of our nature by the Eternal Son. St. Joseph, "was not disobedient to the heavenly vision" and "did as the angel of the Lord had bidden him." The place he was called to fill was a difficult and obscure one. St. Joseph, though, was content to take the position God gave him and was faithful in carrying out its requirements. It is not enough to know, and then do, the will of God. The joy really comes when we can echo the psalmist, "I am content to do it." We do not pick and choose the work we do for God. We are willing to cooperate in some of His selected plan of our own devising. This is not the way of St. Joseph, who accepted his position, asking not whether it was large or small, whether it was agreeable or disagreeable, whether it involved fame or obscurity, whether it was important or not. It did not matter to him as he accepted his life from God's hands and then was faithful and contented in God's service to the end. Most of us are not called to accomplish great things for God, but we are asked to be faithful in the ordinary, day by day, common round. Are we "content to do it?" Are we willing to accept what comes, asking no questions, eager only to do those things that please our Father? There are

teachers, unheralded and unsung, who have been the means God used to kindle in the hearts of students the desire to be an eminent artist, doctor or scientist. There are humble parish priests who inspire, by their dedicated lives, young men to enter the ministry and who some day become the leaders in Christ's Church. The foundation stones of a cathedral are not seen, but they hold up the carved pillars and arches admired by every passerby. These may be the obscure positions to which, like St. Joseph, we are called. Any work done for our Lord and His Church is to be done "as to the Lord and not unto men". When performed for that motive, and with deep contentment in doing it for His good pleasure, we can leave the results, whatever they may be, to Him.

So, having celebrated the feasts, we return to keeping Lent, but we find that these days have brightened the way for us. During Lent we meditate on our blessed Lord learning "obedience by the things which He suffered" and His satisfaction in doing "always those things that please" His Father. The example set by our Lord and the examples of His Mother and St. Joseph will encourage us to "go and do likewise" during the Lenten days which still remain.



SAINT JOSEPH

The Devil Goes To Matins

A Letter To Screwtape

(With Apologies to C. S. LEWIS)

DEAR Uncle Screwtape: When you assigned me that convent of the Enemy's, all full of women openly on His side and flaunting their emblems and ceremonies in everybody's face, I suppose you thought I should fail. Perhaps you even *hoped* I should fail, and so give you something to taunt and threaten me with. But I didn't come off so badly, as you shall hear, though I admit that in the end the Enemy played one of His incredibly vulgar tricks—really quite beyond the pale it was.

Well, to begin with, I thought I'd go to the Night Office. Those nuns are busy all day, and they rise early, compared to most folk, though they never beat *us* up, and by night they are tired and begin to droop and look sleepy. So I figured that that long office, with psalm after psalm—twelve of them, would be a good one for me to visit.

I avoided the main entrance and sneaked in through the sacristy. That way I dodged that dreadful receptacle at the main door that is full with—you know what. It is powerful and I hate the very thought of it, though, badness knows, the fools seldom put it to any real purpose. Nearly always it's a more mechanical gesture as they sprinkle it on themselves, no more harmful to us than the rain drops. Only you never can tell when one of them will come to and really use that stuff with murderous results. I got some right in the eye once. As usual, this night, nobody paid much attention to the supply of ammunition in the stoup, so we began pretty well.

It took a good deal of courage, let me tell you, uncle, to go in that chapel. You know how it is—the Enemy in His incredible baseness is *right there* with you, so close to those mortals that it would be, except for their even more incredible stupidity and cowardice, an impossibility to get at them at all.

And then the office of matins in itself is

pretty formidable. Any of that thing they do their liturgy is terrifying, even when most of it is garbled and mumbled and said with one eye shut. I still quake when I think of the opening barrage—those great books propped up in front of each subject, set in place like cannon in a fort, and I admit I was completely out of it for the first fifteen minutes. The Enemy, taking advantage of the invitation, simply blotted me out. I can still hear that awful cry "make speed to save me!"

But I was patient, and crouched under the lectern, waiting my chance. I picked Friday night, because the psalms for Saturday are the longest of all, and those idiot Sisters always have it in the back of their minds that the office is *long* tonight. "Too long." You would never believe that they claim to be "called" to a "life of prayer" to help them. They begin to regard them as an ordeal to be got through. So that's where I come in.

"Not long to bed-time now" I said to one who yawned. "Just on the other side of the long service, and all these long, long psalms is bed and rest. Soon you'll be in bed." She yawned again, and I kept it up. The psalms are not only long, they are among the most devastating in all the hateful arsenal of the Enemy. They *gloat* over the ease with which man's wretched sins are overlooked and done away—"who forgiveth all thy sin, and healeth all thine infirmities; who saveth life from destruction" and so on. And they are crammed with adulation of the Enemy in every conceivable form. So I thought I had made a good beginning in putting the fellow subject practically to sleep.

But something better was yet to come. One Sister was sleepy and nodding. Good. The Sister next to her caught sight of me out of the corner of her eye, (I had waved a little to distract her from her book) and I was showing all the lovely signs of human pride and vanity. "A much greater triumph

light. So I irritated the little sore place secretly, if I do say it myself.

I recalled to her imagination the time the sleepy one had told her off about leaving things behind her in the kitchen for *others* to clean up, and I suggested to her how much more recollected *she* was, even if she was not as neat about her housework. "The Holy Office," I whispered, "is our most important work. Of course it isn't easy to do it well, but one must try and not give up sleep, like Sister X here."

When this was not the greatest of my triumphs. I was especially pleased at thinking up a really new way to tempt one of the Sisters—they are silly enough to be so forthright, going to such lengths in the Enemy's service, binding themselves to these vows and prayers, and living deliberately under circumstances most people avoid if possible. You would think they at least would put their heart in their prayers, when they have only themselves to blame for the fix they are in over them. But you know how it is—they miss so many of their opportunities, and often treat their office as a burden!

But they are slippery to catch, because they are forever collapsing and landing on their faces, only to shout out for help and instantly the Shameless One comes! Then you know what happens—you can't even see them for

that I had a clever stratagem, and it worked, didn't it—how it worked! I let that one that thinks she's so smart catch a glimpse of me in the choir, and I suggested to her, why not write up a nice spicy article for the _____ Magazine. "The Devil goes to Matins?" How clever you could make it! You could _____" and so forth. I grinned at her and she blushed at herself, preening herself on her heels. Not until the very end did she say one word of real prayer after that!

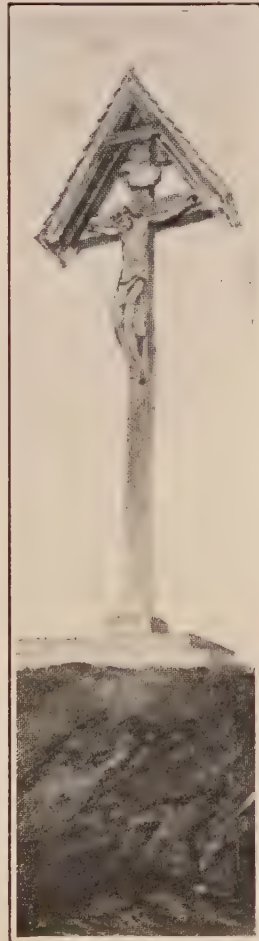
I don't know yet just how it all suddenly ended in a debacle, but it was some sly manner of the One in the Tabernacle. They have a nauseating custom in that convent of crawling right up to the altar, kneeling on the steps after Matins is over, just before they leave the chapel for the last time. I

could tell as I saw them go up,—my prizes, almost in my hands—the sleepy one, the supercilious one, the puffed-up one—that they were slipping away from me, into that mist of light where I cannot go. There was that utterly maddening look about them, of submission—yes—Screwtape, they *Knew* I had them, and they went up there, *just as they were*, their hands out to that earthly outpost of His, and—

All I can say is, I could not see them as they left the chapel, because the Enemy had taken them up into His very Arms, and went out with them.

Screwtape, it was awful. But don't think I'll let it go at that! I'll be there again to-night.

Your affectionate nephew,
Wormwood.



Offertory

BY ISABEL S. DANAY

THE offertory in the Communion Service could be likened to a step upon which we pause for a moment of recollection before we continue on to the climax of the prayer of consecration and our own spiritual fulfilment in the act of communion with our Lord. That which went before, the opening prayers, the law, or summary of the law, the kyrie, the collect, epistle and gospel, culminating in our affirmation of belief, the creed, have all led up to the offertory.

While the priest at the altar takes the elements—ordinary unleavened bread, wine and water, the congregation takes of their substance which is money and collect it to be offered to God at His altar. In these common things great mystery is represented. In these gifts which are really not our gifts at all, but God's gifts to us we give back to Him those things which He has given us. We give them back to Him to be sanctified by Him.

He has given us all that we have—all that we are—our selves—our very being. So, first of all we should offer these selves of ours to Him to be a free will offering. We should pray that He will make the selves which He has given us pleasing to Him. We should give Him our work, our joys, our hopes, our sorrows, our despair and our pettiness to be transformed by Him into that which is pleasing to Him. We long for so many things—some great and some small, but all should be given over to God. Some of these things may be desire for security, for

love, success, health for ourselves or for others, we love, or for the cessation of war. All these personal desires should go into our offertory prayers for they make up a part of the self and the desires of the self. Besides these desires we should offer our fears, our concerns, our misunderstanding, our worries, all of our sin. We cannot bear our sin. Only God can bear it and He is the Lamb of God who takes it away—away from us when we have fulfilled the conditions of repentance and sorrow for our wrong doing by thought and deed. Most important, we must offer our love even though it be feeble and unworthy. We must offer our praise and thanks to God, not only for His Love and blessings to us, but we must praise Him for the cause He is what He is.

At the altar the priest is preparing to offer up the prayers of the whole Church. The individual prayers of all the people of his own congregation will be blended with the prayers of all people everywhere. While each particular offertory is a particular and distinct offering it is extended backward to all past offering through past ages and it will be caught up to all future offering in future ages to be eternal and without time. Each offertory is joined to the eternal sacrificial offering of our Lord which simply is, although His offering occurred at a particular moment of time and in a particular place. "All things come of thee, O Lord, and of thine own have we given thee." So many times we have heard these words they must be written in our hearts. They must be for surely that is the way God would have them.

DO YOU WANT A COPY?

Last month we carried an article: "Eirenicism and the Anglican Catholic" by Mr. David Watmough. Mr. Watmough's book on the French Church, published by S. P. C. K. is on sale at the Holy Cross Press. *A Church Renascent*. \$1.85 postpaid.

The mystery takes place in countless churches. Bread, water and wine are simple things. Our Lord comes to us, reaches down—down to the depths of ourselves—our inmost nature. We reach to Him to receive Him as He eternally offers Himself to us, and we offer ourselves to Him.

Book Reviews

KOREAN ADVENTURE, by *Austin Pardue*, Bishop of Pittsburgh. (New York: Morehouse-Gorham Co. 1953) pp. 212. Illustrated. Cloth. \$2.75.

EARLY in 1953 Bishop Pardue was invited by the Air Force authorities to visit Korea and conduct preaching missions for the men in combat there. *Korean Adventure* contains the bishop's impressions of what he saw and an account of what he did at the various Air Force bases in the zone. As part of his equipment Bishop Pardue carried a portable dictating machine and at odd moments between engagements used it to record his adventures. The notes were airmailed home for transcription by his secretary and then distributed in the form of bulletins to his friends and clergy of his diocese. The bulletins have been used as transcribed, rewriting being kept to a minimum. This gives the book a style which is uneven, but always interesting and eminently readable.

While in Korea, Bishop Pardue preached series of missions, each of three days duration and in his book he tells us of the effect upon him. He was particularly impressed with their business-like demeanor and he contrasts it with the apathy and "business-as-usual" attitude displayed by Americans at home. He pays tribute to the morale of the men, telling of their pricharities, particularly in support of the orphans. The men are interested in religion for all the services were well attended. This is an indication that the bishop preached sermons and gave talks which were found of value. Enroute to Korea a lieutenant had told him that the men wanted to learn more about prayer as a means of strengthening their faith in God. This seems to have been the theme of most of the bishop's preaching and we can believe that his informal and friendly style appealed to those who heard him. The book is filled with the names of men, both commissioned and enlisted, military and civilian, that the bishop

met from time to time. On several occasions he notes the cordial relationship existing between chaplains of various denominations.

There are nineteen illustrations covering different aspects of the bishop's trip and all are excellent. The Church should be grateful to Bishop Pardue for sharing his *Korean Adventure* with us.

—J.

WHAT IS THE PRIESTHOOD? A BOOK ON VOCATION by *John V. Butler* and *W. Norman Pittenger*. (New York: Morehouse-Gorham Co., 1954) pp. 221. Cloth. \$3.00.

The increase of those who are entering the seminaries of the Episcopal Church is a sign that the priestly vocation is being taken more seriously by the young men of this generation. Hitherto there has been much of the condescending attitude that the ministry was a good place for men who would be failures in the business world: a convenient pigeon-hole for the impractical and third-rate. With this healthy change in attitude we need more books on the nature of the priesthood and its functions in relation to the body of the faithful, and to society in general. This work by two of our clergy, one a parish priest of great ability, the other, an influential seminary professor, is a thoughtful and probing discussion of the priestly vocation.

The nature of the priesthood in its relations Godward and manward is influenced almost wholly by the thinking of a great theologian, R. C. Moberly, whose book *Ministerial Priesthood* sums up the Anglican position. The priest is neither an ecclesiastical dictator, exercising plenary authority on behalf of an absentee Lord; nor is he a "preacher," mulling over the oracles of God in order to interpret the "spirit of Jesus" for the comfort of a slightly more confused audience than himself. The Anglican priest is one who makes visible and effective, here and now, the saving power of the Christ who is ever present within the Church as the only true High Priest of the New Covenant.

With this as the solid foundation upon which to build, the authors go on to outline the work of the individual who is called to this ministerial priesthood. The chapter headings give a clue to the many faceted aspects of this noble office: "The Nature of Christian Vocation; The Training of the Priest; The Parson in the Community; The Priest at the Altar; The Preacher in the Pulpit; The Priest as Pastor of Souls," etc.—these indicate some of the functions of the clergy.

It is to be noted with interest that in Chapter 5, "Variety in the Priesthood," that after the parish ministry, which by all rights is given first place, there comes a discussion of the religious life, showing the increased importance this state is commanding in Anglicanism.

There are, however, some details with which exception may be taken. In one chapter there is something of a descriptive outline of a parson's day. Although we are sure that this is not an arbitrary assumption of exactly how a "normal day" should work out for a disciplined parish priest, it nevertheless presents rule and routine of a somewhat straight-jacket kind. The reviewer doubts very much if the average priest can make an effective meditation on an empty stomach after Mass while waiting to carry the Blessed Sacrament to the sick. (p. 111.)

We Do Get Around

"Thank you for making THE HOLY CROSS MAGAZINE so outstanding. As a matter of fact, I was eating breakfast in Cromwell's drugstore, here in Radio City, last Friday, and a very nice man interrupted me and asked if I was reading THE HOLY CROSS MAGAZINE—which I was. He was from Atlanta and didn't know where to get it here in New York, said he had missed it so much, etc., so I directed him to St. Mary the Virgin's. We spent several minutes discussing the magazine and how much we both liked it, and more than anything that has ever happened to me, it gave me the feeling of the corporateness of our Church—and a nice warm feeling inside."

From the letter of a subscriber.

The matter of inter-Church relations, involving ministerial associations is more a problem than the authors recognize. (115, 122) Perhaps such cooperation is possible in a community where there are the same "class" of men represented in the various ministries, but there are parts of the country where disservice can be done to the Episcopal Church by such activity. The reviewer knows of a case where a ministerial association is blocking a U. S. O. from being established for the needs of a Marine hospital because the local Protestant clergy will have nothing to do with hospitality which would allow smoking. Open pulpits, anti-drink pledges, and, we regret to add, one case of anti-Semitism, have made it impossible for some loyal Episcopal clergy to belong to ministerial associations. Chapter 7, "A Minister Under Authority" leaves much to be desired for although the obligation to accept the "doctrine, discipline and worship" of the Church is made plain, there is, nevertheless, a vague distinction created between the "core" and the "peripheral" elements in the generally accepted presentation of the Church's faith. . . . Of course an adequate statement of this issue would have blown this chapter out of proportion to the rest of the book, but as it stands, we are left with a rather unsatisfactory state of affairs which has few objective limits.

The authors have made excellent contributions to the study of the priesthood, but at the least of these, the matter of social concern, which has been too frequently neglected by the clergy. There is also most rightly a withering reference to the clergy who criticize their own Church " . . . in a carping and cynical fashion." This might well be taken to heart by those priests who use the word "Anglican" as an adjective of opprobrium. But the book is perhaps at its best when it is concerned with the spiritual life of the clergy, for it is the neglect of this, above all that can paralyse the priesthood. The mediocre P. E. parson who neither excels in virtue nor vice is the butt of cartoons, jokes and jokes—may his race perish from the earth!

Chapter 14 deals with the life of spirit

line and it is with intense satisfaction we find the authors laying unqualified upon the priest being a penitent, "... and an ordinand should take upon the discipline of the sacrament of confession and absolution." (p. 202.)

J. G.

ROADBLOCKS TO FAITH by James A. Pike and John McG. Krumm. (New York: Seabrook-Gorham Co., 1954) pp. 144. Cloth, \$2.25.

old couplet:

A man convinced against his will
Is of the same opinion still
as good for the twentieth as well as for
the nineteenth century. Blind prejudice is no
phenomenon of this age. It is true, how-
ever, that there are numbers of people, accus-
tomed to the creeds of secularism who have
raised shallow objections to Christianity
in "religion" in general, and assume
these roadblocks are irremovable. It is
difficult to meet with these naive skeptics
without refraining from letting the clergy in on
their "doubts" through a genuine dis-
respect or "undermining" what appears to
be the shaky foundations of our beliefs.
Many unbelievers in revealed religion are
for the most part blithely unaware that
ordinarily the future priest studies many a
doubt and has passed through the fires
of them.

This annual book of the Bishop of New
York is written by two very capable priests,
and an excellent presentation of doubts and
answers. These were previously given
at the Cathedral of St. John the Divine in
the form of dialogue sermons. The authors
are so well informed to take a bludgeoning
in convincing the skeptic; the psy-
chological process involved in the leap of
faith is far too complex for that. All they
can do is to remove the rational, or shall we
say rationalized objections to the Christian

keeping close to the subject in question
"sermon" is a development of one par-
ticular type of objection to religion, and the
best answer. The subjects are: Scient-
ism; notice the word which means pseudo-
science; Relativism; Moralism; Nihilism



(the problem of evil); and Religious Isola-
tionism (my private religion is good enough
for me; I don't need organized Christianity).
In these the main subject is kept to, thus
avoiding many side issues which would have
dissipated the force of the arguments.

The result is a cogent apology for Christi-
anity which should make this an excellent vol-
ume to hand all honest skeptics to assist
them, or to shut the mouth of an intellec-
tual exhibitionist. There are enough big
words here to impress a tyro. On this mat-
ter, the reviewer thinks that the authors
might have avoided some big words for the
benefit of those who are scared by polysyl-
labic utterances. Only one fairly well ac-
quainted with crisis theology would know
what is meant by "vertical theologians." (p.
72.)

Should the reader be interested in pur-
suing the matter further, there is a useful
bibliography of suggested collateral reading.
But it was with some surprise that we noted
the absence of a book which should have had

particular mention. This is *The Recovery of Belief* by the late C. E. M. Joad (London: Faber & Faber, 1952). The author, an eminent English philosopher and long a very articulate critic of Christianity, was driven by his thinking to accept the faith he had reviled and despised. By honest reasoning he came to accept Christianity and wrote this book a short while after he became a practising member of the Church of England. Joad answers all objections in a brilliant but restrained manner, and the reader knows these thoughts have been hammered out in the writer's experience. *The Recovery of Belief* is perhaps the best apologetic from the pen of a layman of the present time. We cannot understand how this work escaped the attention of Dean Pike and Dr. Krumm.

—J. G.

CLOTHED WITH SALVATION. *A Book of Counsel for Seminarists* by Walter C. Klein. (Seabury - Western Theological Seminary, 600 Haven Street, Evanston, Ill.) pp. 115. Cloth. \$1.50.

There is no similar book available thus far in the American Church, hence this one fills a very real gap. A number of books are obtainable on the "why" and "how" of Christian and Catholic living for lay people within Anglicanism, and a lesser number aim to meet the needs and ideals of the priesthood. Seminary students remain an anomaly, and necessarily so. Technically they are still laymen, yet are surrounded by a clerical aura in the minds of those to whom they minister and perhaps in their own. To avoid the pitfalls such a position entails, Fr. Klein provides a delightful, brief, and exceedingly able series of signposts for divinity students in their progress towards ordination. He pos-

sesses those invaluable gifts, a sense of proportion plus a sense of humor. The reviewer spends a good part of his time going to seminaries and trying to emphasize just the sort of things the Seabury-Western professor presents here with incisiveness and depth of conviction. Let us use this volume, laity and clergy as well as Seminarists. It deserves attention and constant reference. A knowledge of human nature which only the truly pastoral-minded priest can obtain is combined with directions for the Rule of Life, and stress upon prayer and spiritual life so needed and needed seriously in our crowded and, it is to be feared, sometimes worldly-minded theological centers. For one would recommend it unreservedly.

—A. A.

Shorter Notices

The following two books were received from the publisher too late last year to be recommended for Lenten reading:

A SOWER WENT FORTH, by Richard Wright. (New York: Morehouse-Gorham Co., 1953) pp. 95. Cloth. \$1.50.

The freshness and charm of these thirty meditations for Lent should reward those who use this small volume for their devotions. The author brings fresh insight to old subjects.

POWER OF GOD by Dom Gregory Dix, O.S.B. (New York: Morehouse-Gorham Co., 1953) pp. 96. Cloth. \$1.75.

This book contains the Good Friday addresses given by the late Dom Gregory Dix of the Church of the Resurrection, New York City, during his last visit to this country. Those who are acquainted with the author's scholarly work will find this an indication of his devotional side. There is a strange slip on page 89, where Dom Gregory says that the Lord was on the cross for three hours instead of six.

Notes

Father Superior returned to the mother house of the Order after his visitation to the western house, and shorter stops at St. Andrew's School and Margaret Hall School. After his return he conducted a retreat at the House of the Redeemer, New York City.



ached the first in a series of Lenten by members of the Order at Trinity Waterbury, Connecticut.

Mr Kroll preached a mission at Trinch, Michigan City, Indiana; held day and preached at Trinity Church, Pennsylvania; and on Ash Wednesday at St. Sacrament Church, Bolton Landing, New York.

Mr Parsell gave a number of talks on of the Order in Liberia in the Dio-Delaware, and then continued his en-ents at Mount Calvary Church, Saint w's, and Saint Mary's in Baltimore, nd; Saint John's, Bridgeport, Con-; and the Church of the Good Shep-osemont, Pennsylvania.

Mr Hawkins conducted a mission at Philip's Church, Coral Gables, Flor-

Mr Harris held quiet days at Saint in-the-Field, Valhalla, New York, Church of the Cross, Ticonderoga, ork.

Mr Bicknell assisted Father Kroll with sion at Michigan City; and on Ash day conducted a quiet day at Mar-all School, Versailles, Kentucky.

Mr Packard gave an address to the t's Auxiliary of Saint Luke's Church, , New York.

Mr Adams conducted a quiet evening Woman's Auxiliary of the Bronx, ork City.

Mr Gunn preached at Christ Church, runswick, New Jersey, and gave a the religious life to the Canterbury Rutgers University.

Current Appointments

Mr Superior will preach at St. Sac-Church, Bolton Landing, New York, 11; and conduct a retreat at the of the Redeemer, New York City, -4.

Mr Kroll will conduct a retreat at the of the Redeemer, New York City, 12-14; hold a one day retreat for the of Saint Helena, Newburgh, April 1; l preach a mission at Saint Paul's Crownsville, Maryland, April 4-11.



THE ANNUNCIATION

By Jan van Eyck

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Mellon Collection]

Father Parsell will not take outside engagements during Lent. No doubt he will be packing up the spoils of the U. S. A. to take

back with him to Bolahun whither he is returning after Easter.

Father Hawkins will conduct a mission at the Church of the Messiah, Glens Falls, New York, March 7-14; will conduct a retreat for the associates of the Community of Saint John Baptist, March 27; and another retreat for that community, March 28-April 4, at the convent, Ralston, New Jersey.

Father Harris will give a quiet day at Saint Mary's Church, Cold Spring, New York, March 25.

Father Bicknell will participate in giving the mission to be held at All Saints' Cathedral, Milwaukee, Wisconsin, March 7-17; will conduct a quiet day at Trinity Church, Rock Island, Illinois, March 20; and will preach at Trinity Church, Waterbury, Connecticut, April 2.

Father Packard will conduct a quiet day at the Church of the Heavenly Rest, New York City, March 6; will preach at Trinity Church, Waterbury, March 12; give a quiet day at Saint Thomas' Church, Farmingdale, Long Island, March 17; and will conduct a mission at Trinity Church, Rutland, Vermont, March 28-April 4.

Father Adams will hold a quiet evening for the Woman's Auxiliary at Rye, New York, March 1; conduct a mission at the Church of the Ascension, Rochester, New York, March 7-14; preach at Trinity Church, Waterbury, March 19.

Father Gunn will preach a mission with Father Bicknell at All Saints' Cathedral, Milwaukee, March 7-17; will preach at Saint David's Church, Glenview, Illinois, March 21; will preach at Trinity Church, Waterbury, March 26; and will hold a quiet day and preach, the Church of the Good Shepherd, Rosemont, Pennsylvania, April 3-4.

Book Found

Last month we asked for a copy of Dom Cuthbert Butler, *Benedictine Monachism*. Well, it shows how people read the Magazine for we have a copy. Thanks to those who were going to send their's and never quite got around to it.

A VISIT TO THE MONASTERY

It is now possible for all of you to enjoy the beauties of the Monastery here at West Park and see the Religious Life as we live it. The Order of the Holy Cross offers to lend sets of colored film-slide (2"x2") to parish groups and other organizations wishing to learn more about the Religious Life. There are about seventy slides illustrating every phase of our life and work and covering the full round of a day in the life of a monk." A mimeographed script has been prepared describing each slide. Users will find "A Day in an American Cloister" by Father Hugson, O.H.C., helpful in obtaining additional background material and the book is available at \$1.00 from Holy Cross Press. The slides are not for sale but will be sent on loan for the expense of postage and the offering which is received at their showing. Address requests for the slides to: "O.H.C. Slides," Order of the Holy Cross, West Park, New York.

All In The Family

"In the next office from mine inside the Joint Chiefs of Staff area in the Pentagon I noticed an Army Sergeant reading a book from time to time, as he found a few moments, and unintentionally I noticed the word "Apostolic" at the heading of one of the chapters. Stopping in that office later that day the book was closed, but I noticed Father Spencer's name on the cover. This led to conversation and when I told the Sergeant I knew Father Spencer, he wanted to know where he could get a copy of the book since the one he was reading had been loaned to him by his priest. It turned out that the Sergeant hopes to study for Holy Cross after discharge from the Army. It was certainly a surprise that after working several months in the same unit, we should suddenly become acquainted by the Sergeant's commendable choice of reading material.

From the letter of a service man.

Ordo of Worship and Intercession Mar. - April 1954


- Monday V Proper Mass col 2) of Lent 3) for the living and departed pref of Lent until Passion Sunday unless otherwise directed—for *religious vocations*
- Tuesday Patrick BC Double W gl col 2) feria 3) of Lent LG feria—for *the Church in Ireland*
- Wednesday Cyril of Jerusalem BCD Double W gl col 2) feria 3) of Lent cr LG feria—for *the Seminarists Association*
- Thursday Joseph Double I Cl W gl col 2) feria 3) of Lent cr prop pref LG feria—for *the medical work at Bolan*
- Friday V Proper Mass col 2) St Cuthbert BC 3) of Lent—for *the persecuted*
- Saturday Sunday in Lent Semidouble V col 2) St Benedict Ab 3) of Lent cr—for *the perseverance of all penitents*
- Sunday V Proper Mass col 2) of Lent 3) for the living and departed—for *the Priests Associate*
- Monday Tuesday V Mass as on March 22—for *the Order of Saint Helena*
- Wednesday Gabriel Archangel Gr Double W gl col 2) feria 3) of Lent cr LG feria—for *the Community of St. Mary*
- Thursday Annunciation BVM Double I Cl W gl col 2) feria 3) of Lent cr pref BVM LG feria—for *the Sisterhood of the Holy Nativity*
- Friday V Mass as on March 22—for *Christian reunion*
- Saturday John of Damascus CD Double W gl col 2) feria 3) of Lent cr LG feria—for *the bishops of the Church*
- Sunday Eighth Sunday in Lent (Refreshment) Semidouble V or Rose col 2) of Lent 3) for the living and departed—for *a just solution of our economic problems*
- Monday V Proper Mass col 2) John Keble C 3) of Lent—for *Saint Andrew's School*
- Tuesday V Proper Mass col 2) of Lent 3) for the living and departed—for *vestrymen*
- Wednesday V Mass as on March 30—for *the American Church Union*
- Thursday V Mass as on March 30—for *the Confraternity of the Christian Life*
- Friday V Proper Mass col 2) St Francis of Paula C 3) for Lent—for *the Liberian Mission*
- Saturday V Proper Mass col 2) St Richard of Chichester BC 3) of Lent—for *Christian family life*
- Passion Sunday Semidouble V col 2) St Isidore of Seville BCD 3) of Lent cr pref of Passiontide unless otherwise directed till Easter omit Ps in Preparation Gloria there and at Introit and Lavabo in Masses of the season through Maundy Thursday—for *all priests*
- Sunday St Vincent Ferrer C Double W gl col 2) feria 3) of Lent LG feria—for *the Oblates of Mount Calvary*
- Monday Tuesday V Proper Mass col 2) of Lent—for *the faithful departed*
- Wednesday V Mass as on April 6—for *Mount Calvary Priory*
- Thursday V Mass as on April 6—for *the Confraternity of the Love of God*
- Friday Compassion BVM Gr Double W gl col 2) feria 3) of Lent seq cr pref BVM (Transfixion) LG feria—for *the afflicted and sorrowful*
- Saturday V Mass as on April 6—for *the increase of the ministry*
- Palm Sunday Semidouble V before principal Mass blessing distribution and procession of Palms at Mass one col only cr LG from blessing of palms at Masses not preceded by that service—for *the preaching of the Passion*
- Monday in Holy Week V col 2) Palm Sunday—for *the peace of the world*
- Tuesday in Holy Week V col 2) St Justin Martyr 3) Palm Sunday—for *the Holy Cross Press*
- Wednesday in Holy Week V col 2) Palm Sunday—for *the spirit of penitence*
- Maundy Thursday V one Mass only W gl col 2) Palm Sunday cr after Mass procession to altar of repose—for *all lapsed from their Communions*
- Good Friday B No Mass office of the day as appointed.

NOTE—On ordinary and greater doubles in Lent Mass may be said of the feria V col 2) feast 3) of Lent pref of Lent or Passiontide LG of feast if proper (St Gabriel and Compassion BVM)

. . . Press Notes . . .

WE ARE GLAD to publish a small book by the Rev'd William L. Phillips, an Oblate of Mount Calvary, and an old friend of The Order. Father Phillips knows the lay point of view, and writes simply and understandingly for the average layman. All of us *should* be making progress in the spiritual life; many of us are not—either through lack of interest, or because we are working without some method. The title of Father Phillip's book is *Seeking After Perfection*.

THE EPISCOPAL BOOK CLUB of Nevada, Missouri, was launched just a few months ago and is growing. Membership requirements are simple. Write to the Club for detailed information.

the episcopal
 BOOK CLUB
 NEVADA • MISSOURI

THE SALE OF A BOOK depends in large measure on the kind of reviews it receives in magazines, newspapers, etc. Holy Cross Press books are seldom given a wide review, but we have been fortunate in getting very good reviews on most of our publications. With a small advertising budget we depend on reviews and word-of-mouth to get our books known.

WE WOULD LIKE to remind all subscribers that we require a four-week's notice on all changes of address for *Holy Cross Magazine*.

WITH ONLY TWO full time workers in the Press office (and one part time worker) we are finding it difficult to handle the increasing volume of business. Book and Tract orders usually receive immediate attention, other work being put aside. However, we

have decided not to get caught in another pre-holiday "blizzard", and will simply wait until we can without getting worn out to enjoy Easter.



LITURGICAL TRACTS. We frequently receive orders for folders containing form for "Blessing of Ashes", Candles, Palm, etc. Such may be had from the Secretariat of Publications, S.S.J.E., 980 Memorial Drive, Cambridge 38, Mass.

BOOKS OF OTHER PUBLISHERS. We carry a very few. (See our List). It saves time and money for our customers if they will order direct from the publisher.

A CHURCH RENASCENT. This is the title of a small book by David Watmore whose article *Eirenicism and the Anglican Catholic* appeared in our February issue. We have imported a limited number of copies from London at \$1.85 postpaid.

SPECIAL NOTICE

TO ALL OBLATES AND
PRIESTS ASSOCIATE.

The Father Superior asks that you continue your "drive" for new subscriptions, and expresses the hope that those who have not thus far reported will do so very soon.

West Park, N. Y.
February 8th, 1954